makes most people afraid. They are afraid to lose their jobs, if they have them; they are afraid to lose relief, if they are unemployed; teachers are afraid to speak their convictions; ministers are afraid to antagonise sources of the Church's income; workers are afraid to speak their minds or to let it be known how they vote; and many of the rest of us are afraid to antagonise the powers that be in the community for fear of losing customers or clients. This fear is a terrible threat to personal integrity, because it makes conformity so much safer than action in line with convictions. At the present the only way to overcome this fear is to organise those who are afraid. They must be organised into labour unions, teachers' unions, farm tenant unions, co-operatives and in other ways. This organisation of those who are afraid, if it is successful, inevitably leads to social struggle and bitterness. This stage of bitterness is more wholesome and constructive than the stage of fear." Both fear and bitterness are un-Christian but both are inevitable in a world such as ours, and we must change it. A Christian can only preserve his integrity by working for a world where compromise is unnecessary and in India this means both the struggle for independence—the right to put one's own house in order—and the struggle for justice within the country. The Socialists in India see these two tasks as one.

The Congress will be unable to avoid the implications of the class struggle, as is exemplified by the present struggle in Cawnpore and the recent decision of the U.P. landowners to organise to protect their interests.

I have not been able to say in the text how much I have grown to love this land and its people. Despite so much that needs change, there is so much that is lovely and dignified, and even if one knows but little of the vernacular, one can detect the kindliness and the humour that greets*